2; Rock K-5 (1934-) 1947 AF16 Southwest China AF16

101 Ta-li. From their stronghold, which is the Ta-li plain, they extend north to Ho-ch'ing, one day south of Li-chiang, and thence south-west, where they occupy exclusively the valley of the P'i Chiang 漾江 with its two towns, Yün-lung 雲龍[3] in the south, and Lan-p'ing 蘭坪 in the north.

[291] 197 The K'un-ming plain is to some extent also peopled by Min-chia, and the women are easily recognized by the brilliant red trousers they wear. They are now a mixed race and, as Terrien de Lacouperie says, "their language bears out the same testimony." In his paper on the pre-Chinese languages he says, "Chinese, Mo-so, Lo-lo, and Tibetan words have been adopted instead of the original vocables, but the Mon character of the language is still recognizable in many words, and the positions of the genitive and of the adjective are in accordance with this indication." The Min-chia are not related to the Tibeto-[144] Burman stock to which the Mo-so or Na-khi belong, but are akin to the Pa-laung, Wa, and others of the Mon-Khmer race. As I have not studied these people, I shall simply give translations of texts regarding them from Chinese works such as the *Yün-nan T'ung-chih* (Great Topography of Yün-nan), etc. *See*: FITZGERALD C. P., *The Tower of Five Glories*, 1941.

539 193 101 [302] The *Yün-nan T'ung-chih*, ch. 199, pp. 8b–9a, states: "Pai-jen first dwelled at Ta-li and Pai-ngai-ch'uan 白崖川. Accordingly they belong to the division of the Pai-man 白蠻 of Chin-ch'ih 金齒 [Chin-ch'ih ch'eng 金齒城 is the present-day Pao-shan 保山 (Yung-ch'ang 永昌) in south-west Yün-nan]. Because the custom of the Pai-i 百夷 was to cover two of their front teeth with gold, they were called the Chin-ch'ih-man 金齒蠻" (Gold-teeth savages). This custom still prevails in Yün-nan; especially in the capital, where Chinese dentists are more busily engaged covering perfectly sound canines with gold than in genuine dentistry.

"To the west of Chin-ch'ih were the T'u man 土蠻 (Aboriginal savages) to whom belonged eight tribes, the Chin-ch'ih, Pai-i, P'o, O-ch'ang 鵝昌 (Marco Polo's Vo-chang), P'iao 驃 (evidently the natives of eastern Burma are meant), the Hsieh 擕, Chü-lo 渠羅 and Pi-su 比蘇. The Chin-ch'ih-man were originally the Mang-shih-man 芒施蠻. At the time when I-mou-hsün fought all the savages, the Chin-ch'ih tribe were weakened. Afterwards they increased and flourished. For that reason there was established in the Chin-ch'ih and other [tribal] lands an An-fu-ssu 安撫司 (Pacification commissioner). Afterwards the Pai-jen dwelled in the territory of Ching-tung fu 景東府,[4] Yün-nan, Lin-an 臨安, Ch'ü-ching 曲靖, K'ai-hua 開化, Ta-li, Ch'u-hsiung 楚雄, Yao-an 姚安, Yung-ch'ang, Yung-pei 永北 and Li-chiang.

[3] Latitude, 25° 40′; Longitude 99° 22′. According to the K'ang-hsi dictionary the character 漾 is read *ts'u* and never *p'i* or *pi*. The people of Yün-lung call their river Pi Chiang, also often P'i Chiang. The character 漾 used on the local military map and in Yün-nan generally is therefore wrong; it should be 沘, which according to the K'ang-hsi dictionary is pronounced *pi* or *p'i*, and is also given as the name of a river. The *Chio-ch'ing I-t'ung chih*, ch. 478, fol. 11a, states it is also called Lo-ma Chiang 驒馬江 and Shun Chiang 順江, it has its source in Lao-chün Shan.

[4] Pi-su was one of the eight *ch'eng* (cities) of the State of Yung-ch'ang, which was the Li-chiang district during the Later Han dynasty, and is not to be confused with the present Yung-ch'ang just mentioned. During the Nan-chao Kingdom the Pai-man captured Ching-tung, after it had been established by the Meng family as Yin-zheng fu 銀生府.